14: Lehmann E-5 (1939)1951 FN17 Ngonde FN17
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262 The tender leaves of pumpkins and taro plants *(amasimbi*, leaves of taro), as well as of a number of other plants growing wild *(indeke)* are also used as vegetables. This food is called *iseke*, a word denoting all sorts of green vegetables.

In his treatise on "The Land Rights of Individuals among the Nyakyusa" (The Rhodes-Livingstone Papers, No. 1; 1938, p. 43). G. Wilson points out that the fruit of the so — called *usayungutí* — tree is "both [278] delicious to eat and also full of seeds which are dried and crushed for ointment *(inyemba)*", but he adds that he had been unable to find out the botanical name of this useful tree. Perhaps the following passage in the article of Dr. Kerr Cross ("Notes on the Country Lying between Lakes Nyasa and Tanganyika"; Proc. Roy. Geogr. Inst. N.S.Vol. XIII, 1891, p. 98) may be helpful in this connection: "There is a tree of the 314 sycamore family which grows extensively all over the north of the [362] lake called mwisyungute by the natives which might be developed. [386] It is a most picturesque tree which produces a food, an oil, and a dye. The oil or fat, when cool, is solid, even at a tolerably high temperature, and is like beeswax. It burns well as a night-light, and with wax might ●[388] be made into candles. In a rude way I have made candles of it. It might also make an excellent soap."

273 As an adjunct to these foods curdy milk *(ulukoma ulukafu)* is very [272] much esteemed[1], to say nothing of the various types of beer, mostly prepared from millet for the men. Large fields of millet are, therefore, to be seen everywhere in the land of the Nyakyusa. On one occasion I attended a beer drink in the hut of a chief. The conduct of the natives present, the chief and his advisers *(amafumu)*, was in every respect praise-worthy. Pleasant and interesting stories were narrated. Not [574] infrequently the invitation of a commoner who has had some differences with his chief or one of the *amafumu* to such a feast is regarded as a gesture of reconciliation.

243 As in the time of Sir H. H. Johnston so also to-day "all the ooxy-meadows are planted with rice." A traveller coming from the hilly region to the north on nearing Lake Nyasa is struck by numerous large fields of rice in the plain at the northern end of the lake.

178 *11. Crafts.* Mackenzie (1925) is certainly justified in complains of the decay of the arts and crafts among the Nyakyusa. The Indian and European influence is to be seen everywhere in the deterioration and final dissolution of these branches of the ancient culture of the Nyaky-

[1] A. Wilson, Introduction, p. 288.